

a weekly  
forum for  
new england

LEATHERSEX - P 8

the gay  
community  
news

25¢

VOL. 2 NO. 18 Oct. 26, 1974

## FIREHOUSE BURNS: N. Y. GAYS SEEK NEW HOMES

by Tom Hurley

Early last Tuesday morning, October 15, a fire ravaged the Firehouse, home of New York's Gay Activist Alliance since 1971 and a meeting place for other area gay organizations. The arson was considered by police to be a cover-up for a burglary of much of the GAA's audio and visual equipment.

According to GAA member Paul Burke, neighbors noticed lights on at 2:00 a.m. in the bright red building, located at 99 Wooster Street, Manhattan. At 2:30 several persons were seen coming out of the Firehouse and driving away in two cars. At 3:00 the observers saw a fire in the building and at 4:00 authorities notified GAA leaders.

An examination after the fire revealed that sixty percent of the building was damaged, enough for the Fire Department to condemn it. Fire inspectors discovered deposits of charcoal lighter fluid, wood alcohol, and gasoline on the upper floors. Eight separate fires had been started on the second and third floors. Office areas were gutted and office machinery totally destroyed.

Stolen were an amplifier, two turntables, speakers, and other equipment from the Firehouse's first floor discotheque. Burke estimated the value of the equipment at between six and ten thousand dollars. Gary Ormiston, secretary and acting spokesperson for GAA since former president Morty Manford's resignation last week, estimated total damage at between fifteen and eighteen thousand dollars.

Burke said that GAA's membership lists and other records were spared. He also explained that the organization had no insurance and is currently seeking donations to help continue its activities.

Neither police nor GAA and the other organizations have any leads on the suspects as of yet. Burke noted, however, that "it seems suspicious they knew where everything was; they had keys." Ormiston was skeptical about the depth of police concern, noting that the Department had assigned only one detective to the case.

The Firehouse, a meeting place for the Gay Catholic group Dignity, the Lesbian Feminist Liberation Group (LFL), as well as GAA, was purchased and completely renovated in 1971 by many gay New Yorkers. Formerly a real firehouse, the redesigned structure housed a discotheque on the first floor, meeting lounges on the second, and offices on the third. The basement contained a bar and another room used for self-defense classes.

Groups using the Firehouse have found temporary locations for most of their activities. A local Methodist Church offered its services to GAA for last week's meeting.

According to Ormiston, GAA will move its offices and meetings to Man's County, a bath house. Another church, St. John's on the Hudson, will sponsor a fund-raising dance for GAA. Burke actually saw some good coming out of the fire: "GAA seemed so close to the point of dissolving. Now it seems like the fire may be a rallying point," said Burke, adding that financial pledges have already started coming in, and many people have called to express their concern.

The LFL has not fared as well. While the lesbian group plans to hold its general meetings and special Sunday programs at the New York City Women's Center, they have not yet found a place large enough for their popular dances. A spokesperson for LFL explained that this is the group's chief concern, because the dances were a major social event for women unable to afford entertainment at the bars. The spokesperson made it very clear, however, that LFL activities will not stop because of the fire.

Dignity chairperson Augie Loureiro told GCN that his organization held its Wednesday meeting at the Washington Square Methodist Church. The guest speaker, scheduled before the fire, was Father Daniel Berigan, the Roman Catholic activist. Dignity's next meeting will be held at St. John's Episcopal Church, but St. Anthony's Roman Catholic Parish is considering opening its doors to the gay group. As Loureiro pointed out, the fire had another positive result: "It did help us in the sense that at least one priest has extended his services." Loureiro compared the favorable attitude of St. Anthony's pastor with the negative attitude of the New York Archdiocese in general. The Archdiocese was very active in defeating Intro 2, the New York City gay rights bill.

Asked about media coverage of the fire, Burke reported that the ABC and NBC affiliates and two independent stations carried brief accounts, while the CBS affiliate ignored the fire. The NEW YORK TIMES had an article but the best coverage, according to Burke, was a second page story in the NEW YORK POST. Others interviewed felt that media coverage was not as extensive as it could have been. The spokesperson for the LFL noted that her group was not mentioned at all by any of the media.

While pledges of financial aid have been made to GAA, Ormiston emphasized that more money is still needed. Anyone interested in helping GAA should send contributions to Gay Activist Alliance, Box 2, Village Station, New York, New York 10014.



Photo by Dennis Brady

Prize winners at the D.O.B. Masquerade dance, from right to left, are: 1st prize, Darius Dappletree; 2nd prize, Ian Johnson; 3rd prize, Dale. See story page 3

## GAYS MEET NATIONAL COUNCIL OF CHURCHES

New York—The National Task Force on Gay People in the Church has announced plans for a national consultation to coincide with the March, 1975 session of the National Council of Churches' Governing Board.

Attendance at the consultation will be limited to gay persons currently involved in gay liberation activities within mainline denomination; including the Roman Catholic Church.

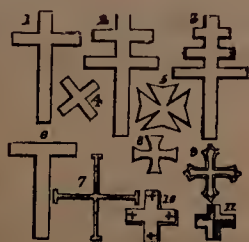
Plans for the consultation coincided with announcement of an increased organizing effort by the gay task force, an effort which will include three regional conferences for gay seminarians, increased support for ecumenical recognition of the 71 congregations belonging to the predominantly gay Universal Fellowship of Metropolitan Community Churches (MCC), and attempts to publicize and support the work of denominational gay caucuses.

The National Task Force on Gay People in the Church was created in September, 1973, as a resource to denominations and to the NCC Governing Board.

At the same time, the task force said it is establishing a new, nationwide, interdenominational communication network and is enlarging its membership.

The communications network to be

based at the San Francisco offices of the Council on Religion and the Homosexual, Inc., will coordinate a campaign to "publicize the existence and activities of gay groups presently functioning in 12 denominations, provide assistance to Metropolitan Community Churches seeking membership in local and regional councils of churches, and mobilize support for gay seminarians wishing to affirm their sexual orientation before requesting ordination."



Prior to the consultation scheduled for Chicago, March 4-7, three regional meetings of gay seminarians will be held to facilitate organizing within theological communities. The meetings will be hosted in the East by the Gay Caucus at Union Theological Seminary in New York, in the Midwest by Chicago Gay Seminarians and Clergy, and in the West by the Gay Caucus of the Graduate Theological Union of Berkeley. Dates for these sessions will be announced later.





## MAINE LINE

by Sturgis Haskins

PORTLAND — The second issue of the Maine Gay Task Force Newsletter is now available. Reception in the state's Gay community has been extraordinarily positive. The Newsletter, under the competent direction of Susan Swain, contains twelve pages of news, essays, poetry and an expanding assortment of personal ads. Subscriptions are available via P.O. Box 4542 in Portland for a modest three dollars (first class) and two dollars (second class). First class subscriptions are mailed in a plain envelope.

ORONO — It has been brought to the attention of the Wilde-Stein Club that the Personal Health form, which classified University employees must fill out after they have been hired, contains the question, "Do you have homosexual tendencies?" Chairperson Steve Bull has scheduled an appointment with Mr. Keene of the Personnel office to protest this injustice and to demand the removal of the question from employee forms. Bull has already met with Dr. JoAnn Fritche, head of the school's Equal Opportunity Office, to discuss the matter. She was reported as sympathetic.

Chairperson Bull has been invited to appear with Dr. Bruce Voeller and Dr. Howard Brown, of the National Gay Task Force, in a panel discussion at the November 29-30 national conference of the Gay Academic Union in New York.

The Wilde-Stein constitution is scheduled to be reviewed by the Student Senate for permanent approval as a campus organization. The Club has requested Community Action status that will give it more leeway to work outside the University and make it eligible for additional funding.

Final approval is expected to be perfunctory since three officers of the Club are members of the Senate.

W-SC Treasurer Karen Bye and Secretary John Frank have resigned for personal reasons. Bye is moving to Brunswick. Doctoral candidate Susan Henderson was elected Secretary-Treasurer in their stead.

BANGOR — A Gay woman minister is scheduled to hold 7 p.m. Sunday services

at Gay Support and Action's Community Center at 23 Franklin Street. Should they prove successful the services will be instituted on a permanent basis.

AUGUSTA — The Maine Civil Liberties Union met in August on October 12. Included on the agenda was a discussion of the proposed revision of the State's criminal code. Several bills are expected to be introduced into the legislature early next year designed to replace a number of antiquated laws including those which make homosexual sexual acts illegal. Civil libertarians are marshaling their forces to oppose measures, certain to be introduced, that will seriously stiffen existing anti-obscenity laws.

NEWBURY NECK, SURRY — Several members of Hancock County Gays are interested in instituting meetings on a more regular basis. During the past year most activities have consisted of outings of various sorts. Those interested in the reorganization effort are urged to write Stephen, HCG's, Box 275, Ellsworth, Maine 04605.

WELLS — Members of the Seacoast Area Gay Alliance hosted a Gay Buffet at the Stage Door in this coastal town. Included in the festivities was an arts and crafts competition. Among the illuminaries attending was Sheri Barden and Lois Johnson, of the Boston Daughters of Bilitus.

BRUNSWICK — LAMDA and the Brunswick Gay Women's Group will sponsor a dance on Saturday, October 26 at the Pleasant Street Unitarian Church. Highlighting the evening will be an exhibition of the quadrill by Steve and Leo. The dance begins at 8 p.m. A one dollar donation is required.

BANGOR — The October meeting of the Maine Gay Task Force will be held at the Gay Community Center at 23 Franklin Street in the Tenants Union Building.

BANGOR — Members of the Bangor Unitarian-Universalist church expressed concern recently at a church meeting over the publicity the local Gay Caucus had received when mentioned among organizations picketing the ABC Marcus Welby show, The Outrage.



Protestors at ABC in San Francisco.

Photo by Tom McNamara

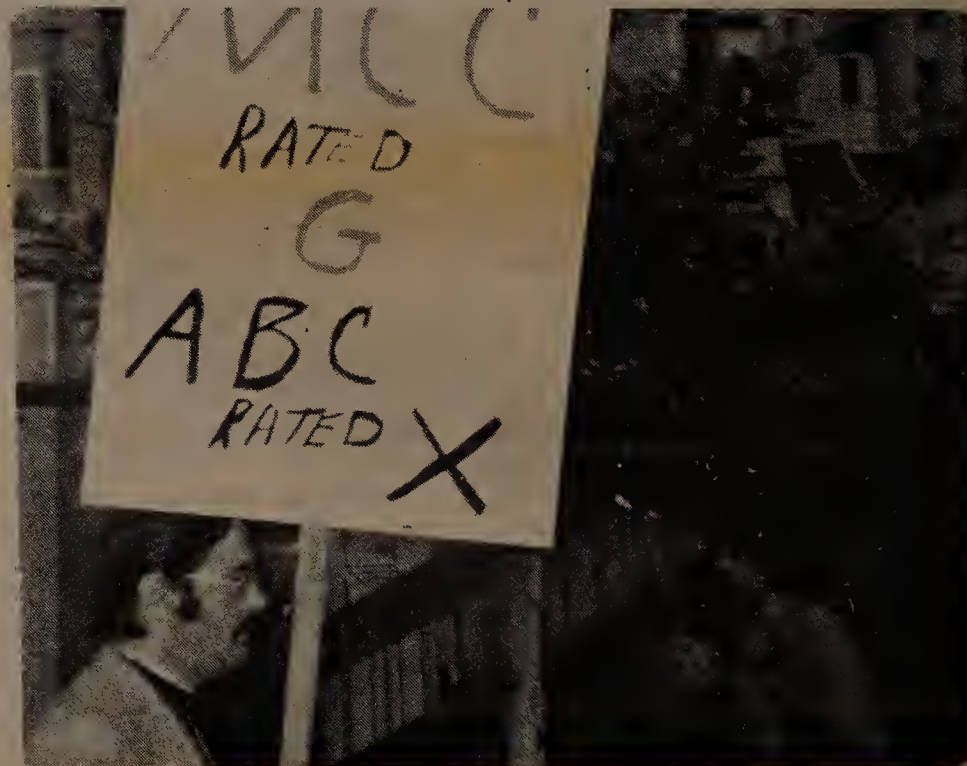
## San Francisco ABC Protest

San Francisco gay groups turned out in large numbers to protest the WELBY episode, "The Outrage." Demonstrations at ABC-TV's studios brought public attention to ABC's biased programming. Groups participating included The Metropolitan Community Church, Gay Activists Alliance, and Achvah, a Jewish gay organization.

The demonstration was really gay and spirited. Groups picketed ABC-TV production center during lunch hour and during the actual telecast of the Welby show.

Also, about 75 demonstrators marched

on the lunchtime picket line outside ABC's San Francisco Radio and TV headquarters. ABC fired talk show host Stan Dale a few days before the picketing because they said he was too "controversial." Dale, one of the most popular radio "talkmasters," had aired a call in which one of his guests announced that his wife was bisexual, and he was a homosexual. ABC then immediately ordered all other talkmasters to cut off callers who attempted to discuss the issue. Mr. Dale did not join the gay marchers on the picket line.



MCC joins San Francisco protest.

Photo by Tom McNamara

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## ALL SOULS DANCE

The Daughters of Bilitis Masquerade Dance, October 18, was attended by more than 300 people. Many people attending did not wear costumes, but there was a large variety of interesting costumes to be seen anyway. During the costume parade at the end of the dance, at which prizes were awarded, several people decided that their costumes would be nothing at all and joined in the march in their best streaker attire.

The Prize for the Best Costume went to Darius Dappletree, dressed as a medieval gentleman. Ian Johnson was awarded second prize and third prize was given to Dale. The music, provided by the Deadly Nightshade, seemed to please dancers very much and all those spoken to also commented that the dance was a smashing and enjoyable success.



Photo by Dennis Brady

## news notes

### FEDERAL FUNDS FOR GAY GROUP

The Gay Community Services Center in Los Angeles has announced the receipt of several grants from federal, state, and local agencies. The grants, totaling \$1,182,000.00, are an encouraging step for the gay community and cover funds for six extensive health projects. These include a Gay Women's Alcohol Recovery Program, an expanded VD Program, an addition to the center's medical services to include treatment of all general medical problems, a drug and alcohol abuse program, and a recovery house. Another program, unique to the community, will be a pilot project to deal with problems of gay women and men in heterosexual marriages and with problems of bisexuals.

The Directors of the Center emphasized the exhaustive amount of planning that went into the applications for attaining the grants. Applications included thorough presentations and extensive research with one proposal actually ending up 300 pages long. They, also, conceded that there would be problems to face with the center's new found affluence, but agreed that they were working hard to maintain the center's "grassroots" personality and participation so that the extension of services would be an enhancement for all gay women and men.

### D.O.B. ELECTIONS

At the annual elections October 20, 1974 Lois Johnson was elected president of the Boston Chapter of the Daughters of Bilitis. The other officer elected were Judy S., vice-president; Peggy W., treasurer; and Laura McMurphy, corresponding secretary. All were unopposed.

Election for recording secretary was postponed until November 20 because of a question as to whether all members had been properly notified of the candidacy of one of the persons running for that office.

### LESBIAN MOTHERS NATIONAL FUND

For \$2.00 one can join this newly formed organization. The fund will aid in court costs, child care costs, food, clothing, and attorney's fees; the goal being to insure lesbian mothers from all parts of the country fair representation in court.

Money will also be raised to make possible the printing and distribution of guidelines taken from previous court cases. Their address is: Lesbian Mothers National Defense Fund, 1941 Division St., Enumclaw, Washington 98802.

OTTAWA (GO) — A planned picketing by the Gays of d'Ottawa has finally persuaded the Canadian Immigration Department to meet with representatives from the gay group. On September 11th, GO wrote to discuss the recent deportation of John Kyper and the sections of the Immigration Act that discriminate against gays.

After a month and no reply, GO decided to picket the Department on October 15th, at noon. Four days before the scheduled protest an Immigrations official contacted the group and offered to meet with them on the morning of the 15th. Ron Dayman of GO interpreted this move as an attempt to defuse the picketing, which he said would go on as planned.

### GAY BIOLOGISTS CAUCUS

Biologists need not worry about their straight colleagues finding out but in some dark corner gays will be caucusing at the annual meeting of the American Institute of Biological Sciences. The meeting will be held in Corvallis, Oregon. Further information is available through Ambitious Amazons, P.O. Box 811, E. Lansing, Mich. 48823. They will put you in touch with the organizer.

### SPEAKERS' BUREAU HIRES COORDINATOR

The Boston Gay Speakers' Bureau has hired Loretta Lotman to coordinate a major drive this fall to solicit more speaking engagements. Ms. Lotman's responsibilities will include preparing and mailing promotional material, following up with personal contacts, and advertising in the media. She will be paid \$200 for work to cover the equivalent of four full weeks, plus a commission on income the bureau makes above its usual level.

"We want to take advantage of the present interest in homosexuality, before the subject becomes passe," said Geri Bidwell, who finds speakers for individual engagements. "We have never been able to get volunteers to take on a project of this size."

The Bureau is simultaneously building its supply of speakers. The third training session of the fall will be on November 3 at 7:30 p.m. For location and other information about speaking call 547-1451.

### NEA GETS WITH IT

In July of this year the National Education Assoc. added the words "sexual orientation" to a resolution condemning discrimination against teachers. This will serve to require every state and local unit of this vast union to defend gay teachers from discrimination in hiring firing, promotions and transfers.

## Hundred Attend Noble Benefit

An extremely varied group of approximately 100 persons attended the Gala Dinner Celebration of Elaine Noble's primary victory, held Thursday evening, Oct. 17th, at the Charles St. Meetinghouse.

Supporters of the Noble campaign, including Fenway community residents, gay community supporters, members of the Meetinghouse Church Board, and representatives of the media dined on a tremendous buffet including such delicacies as boiled lobster, roast beef, turkey, clams, and capon.

Sponsored by the Committee to Elect Elaine Noble, hosts for the evening were the Rev. Gibson and Steffi Sommer from the Meetinghouse, and James Slattey and William Fahey, professional caterers, who volunteered their services for the benefit.

National and local media covered the event, with Norm Gluboc, CBS-NY Associate Producer, filming for national post election coverage, and Marlyn Salinger of Boston's WNAC channel 7 filming for news



Elaine Noble (center) and hosts; on left, Rev. Randy Gibson, and right, Ms. Steffi Sommer.

coverage due to be aired Wednesday.

Introduced by Rev. Gibson as an example of the "coming-of-age" of the gay liberation movement, Noble stressed in her impromptu speech the symbolic and actual coalition which is the core of her campaign. Noble expressed it as the "fulfillment of all people's potentials, including those who don't presently fit into society," using blacks, elderly, poor, and women as well as gays as concrete examples of those needing to be included in society.

Elaine Noble noted that this was one of the few fund raisers that was not organized by the regular campaign staff, producing a most enjoyable evening where campaign personnel could completely enjoy themselves. She termed the evening as "psychologically uplifting" for her campaign staff, with everyone having a wonderful time.

Information on the financial benefit to the campaign had not been compiled at press time.





GCN is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

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News and opinion reflected in "Editorial" represent the majority view of the editorial board. Signed letters and columns reflect the views of the authors only. Comments, criticisms, and information are always welcome from our readers; remember, it's your paper.

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## EDITORIAL

### somehow to serve

We're beginning to get the feeling that people reading the paper forget that we're just little ol' human beings with problems we can't solve and frustrations we can't unwind. We think sometimes that readers see us as some big machine or group of bigwigs who should be able to answer everyone's questions and needs. We're not. We can't.

Recently we've come to realize that there's some dissatisfaction about the paper, and we've been feeling that wonder-what's-wrong itch inside of ourselves, too. So we've been trying hard to figure out what the paper is and where it's going and why the dissatisfaction is there both within and without.

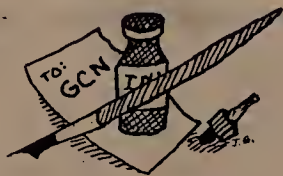
Originally when everyone got together to start GCN we were all relatively new to gayness, open to everything, and idealistically ready to "serve the entire gay community." Then our work on the paper

brought us heavily into involvement with "the movement" and slowly, unconsciously, our own scopes narrowed. And since the newspaper is so much a personal extension of each of us, because of our love for it, we took it with us as we moved into a political frame and its scope narrowed, too. So while getting more and more political and trying hard to make the paper more professional, we have suddenly realized that it lost the personal flavor and openness that were originally there. Maybe that's the problem; we're not sure exactly, but that's how we see it now.

And so we get back to the old "serving the entire gay community." What is the gay community? And what does serving mean? Does it mean we have to be able to please everyone all the time? We don't think so, and, anyway, it would be ridiculously impossible. But we do want somehow to serve the community and, as we

see it, that means covering all sides—not just the political/ movement/ activist things, but events and problems that are important to all other parts of the community as well. It means that we really do want to hear your ideas and criticisms and suggestions. It means that we're likely to excite you one week and offend you the next. It means that if you are gay, no matter how you define it or live it, this is your newspaper.

Since we are a newspaper, then we can only serve by letting the gay community know each other in all the vast differences and varying opinions. Simply stated, we are a vehicle of communication to let you see who is out there with you and what they are doing. We are not trying to create the community nor call the shots; we are only letting you view what they are. Our human scope, though, is limited, so you have to let us know who you are and what you are doing in order for us to be able to let others know.



## Puerto Rico

Dear Editor,

Since your paper is part of the struggle for the freedom of gay people, you should also be aware and supportive of the struggles that other oppressed peoples of the world are waging for their freedoms. The same powers and systems rob all of us of our rights, and none of us can fight or be free in a vacuum.

You should be aware of the incredible American exploitation of Puerto Rico, should know that the United States is des-

The present GCN advertising policy is as follows: GCN will not refuse any personal or display advertising (except for legalities of the U. S. Mail with regards to our second class permit) although our advertising representatives will make it clear to advertisers that our readers are very discerning and will be offended by material of a sexist, racist, agist, etc., nature; and such material would hurt rather than benefit the advertiser. You, our readers, are encouraged to critically review such material in each issue and if you find material objectionable: a) write GCN and we will print representative comments and forward all letters to the advertisers; b) write the advertiser showing how the ad is offensive and how it can be changed; c) if they refuse to change it, use your power not to patronize them and to inform others.

## LETTERS

troying the land and is actually deliberately forcing the people of Puerto Rico to leave their country. . . . You have no right to carry an ad and to sponsor a cruise to Puerto Rico and at the same time think of yourselves as people dedicated to human freedom and dignity.

No matter what your own politics may be, no matter that the politics of your readers vary a great deal, an issue of oppression—much more severe, in fact, than the oppression we face as gay people—is involved . . .

Since you did print that ad, you should also tell people about the Rally at Madison Square Garden (October 27th) for the support of the independence of Puerto Rico . . . It is your responsibility to do this and to right the wrong (however small it may seem to you) you have done to the Puerto Rican people in their struggle.

Sincerely,  
Pinny Jacobs

[Editorial Note: For more information about the Puerto Rican struggle or about the Rally write to Committee for Puerto Rican Decolonization, Box 1240, Peter Stuyvesant Station, New York City 10009.

## reWelby

Dear GCN,

I was able to watch the Marcus Welby "Outrage" program (via Chan. 9, *N.H.*) Perhaps other Boston area residents picked the show up also.

I think it is important that the Gay Community realize this show made a stray statement disclaiming any necessary connection between homosexuality and child molesting. The police lieutenant distinctly said "No, the man who did this is not a homosexual, he is a child molester, a pedophile. He is usually a man married, middle-aged, with children, who has a lousy life and a lousier sex life."

Despite this disclaimer, the show did cast a certain negative shadow on homosexuals, mostly by innuendo. Also it downgraded women by implying that the sexual assaulting of a boy is more of an "outrage" than a similar sexual assaulting — rape — of a girl. The show appeared to have a bias against sexual experience of any sort; When Marcus Welby said the boy probably felt tainted, I got the impression this taint was because of *sexual* (not homosexual) encounter at such a tender age. At the same time, the boy — a tall, lean, muscular 14 — didn't seem all that young.

But the worst inferences about homosexuality came from the boy's father who fretted that this might have happened because he hadn't been a strong father figure. He feared the boy had willingly engaged in sex with the other male. He was told to give his son "the benefit of the doubt" and that Ted was "a good boy." The implication was, of course, that a "good boy" would not engage in homosexuality or sex of any sort.

Maybe next year when Ted has fully recovered we'll see a show in which a 15-year-old "good boy" and a "good girl" present society with a more acceptable problem.

Lois Hurst  
Boston



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# and again

Dear GCN,

In response to your appeal for protests of the Welby show, I have sent off the following letter to all Welby sponsors. Thought it might encourage others to do so also . . . At any events, keep up the good work.

I am writing to protest the recent showing of the Marcus Welby program, "The Outrage". Though the policeman in the script denies that the rapist is specifically homosexual, I have no question in my mind that the show itself is clearly against gay people. The program is designed to capitalize on its sensational plot. Why else choose to make the victim a boy but for the fact that his violation is so much more dramatic—because unusual—than the rape of a girl? Moreover, if the object was truly to establish the contention that such rapists are indifferent to the sex of their victims, why not specify that the second victim was a girl, thereby corroborating the policeman's analysis?

I do not doubt that sex offenders such as the one depicted on the show exist, though statistically the violation of young women exceeds that of men. What I find particularly offensive, however, is that at a time when so few positive images of gay people appear on TV, you choose to sponsor a show that feeds the predominant homophobia of your audience. I fear that my protest will do little to change your policies. Nevertheless, I will *boycott* all advertisers of that Welby show and urge my friends to do likewise.

Forgive the anonymity of this letter, but because of the criminal status of homosexuality in many states, I cannot afford to sign my name. Programs such as "The Outrage", I fear, will not hasten the day when I can do so.

Very truly yours,  
A concerned homosexual



Mescal-button (Lophophora williamsii). — One third natural size.

## but vote

Dear GCN,

Gay people of Boston should not be misled by the candidacy of Joseph P. Cimino. The attitude of some people is why bother to vote, "They are both pro-gay so what's the difference?"

There is a very big difference. First of all, after the progress made by Elaine, any candidate would be foolhardy not to be pro gay rights. Secondly, there is no way that Mr. Cimino could be the eloquent spokesperson for gay people that Elaine Noble would be if elected.

Gay people of Boston must be very careful that they don't let the success of winning the nomination overbuild their confidence so that the election is lost.

You really have a *great* paper, thanks!  
Sincerely yours,  
Jack Bottomly

## hey youse

Editor:

While the Charles Street Meetinghouse Coffeehouse exists for the pleasure of all people, it serves a particular need of the Boston area gay community—to be a cafe where gay people can feel comfortable in a supportive atmosphere.

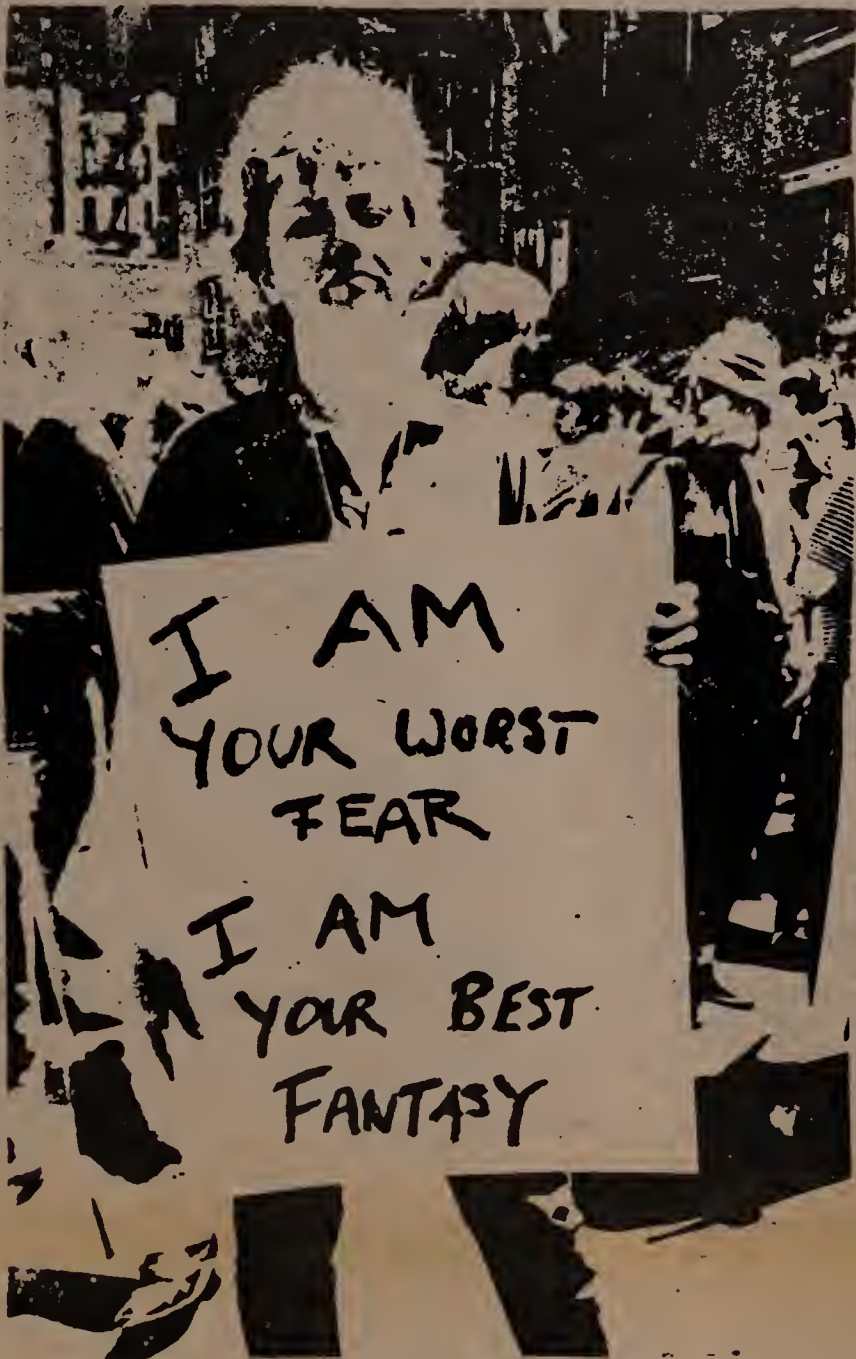
For a variety of reasons, many members of the gay community have not supported the cafe at the Meetinghouse. Yet in order to continue to function, the Meetinghouse Cafe needs the business of the gay community and needs the volunteer services of some of the community's women and men. Over recent months, there has been a decline of both business and volunteer efforts.

Presently, a group of us are trying to rejuvenate the Meetinghouse Cafe, but we need more help. We need the help of people who would like to wait on tables and to aid in the general upkeep of the coffeehouse. In essence, the Meetinghouse Cafe will not survive if it does not obtain the support of this community.

Suggestions are welcome as to how to better serve you. Already some changes in the menu are planned, and the coffeehouse will undergo a facial uplift of sorts.

If you have some time to volunteer, please call. If you have suggestions to make, call or drop us a note. Let's revitalize and rejuvenate the Meetinghouse Cafe!

Joe Martin  
Charles Street Meetinghouse  
Boston, 523-0368  
also, 44 Chestnut St.,  
Boston, 723-3173



## The Gay Cruise-Aider

an annotated listing of bars, baths, bookstores, calligraphers, campsites, candle-makers, jewelers, movers, photographers, piano tuners, pizzarias, restaurants . . . people and businesses serving the New England Gay Community.

The Gay Cruise-Aider originally appeared in GCN as a five-part series. It is currently being revised, updated and enlarged, to be reprinted in late October as a separate, convenient gay directory.

In the meantime, a limited number of back issues of GCN, containing the original Gay Cruise-Aider series, are available at the GCN office for 25 cents each, or by mail for 35 cents each (entire series of 5 parts, by mail, for \$1.50). All mailed in a sealed envelope. Specify which issue(s) you want:

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# POLITICAL ALTERNATIVES

## The S.W.P. in 1974

by David A. DeNeef

*This is the first in a series of articles designed to investigate some of the political alternatives open to gay people aside from going to the polls every fall and choosing (as is often the case) between Tweedle Dum and Tweedle Dee.*

*The territory I hope to cover will involve political alternatives designed to produce improvements; including, though by no means exclusively concerning, the reform of laws and social attitudes toward homosexuality. Despite this week's subject, these articles are by no means just for "radicals". (In fact, we should usually be able to shy away from all such shallow and worn-out terminology).*

If you're not very familiar with alternative political organizations, you might not realize that the Socialist Workers Party has been around since 1929. This party was very active and got a respectable number of votes in this area at least, during the politically charged late sixties. Although their activities seem to have declined a bit recently, they are still quite active and have candidates on this November's ballot: For Governor, Donald Gurewitz; Lieutenant Governor, Ollie Bivins; and Attorney General, Jeanne Lafferty. Running as write-in candidates, are Randi Dolph and Jeannette Tracy Bliss, for representative of the 8th and 9th Congressional Districts respectively.

These people are the hard core thing, and as avowed "communists" they have been harassed by our intelligence and law enforcement agencies on a regular basis. This is probably the reason I found them to be a little more paranoid than most groups. They are trying to change election laws which discriminate against them and other third-party candidates.

While up until five or so years ago most of the "party's" membership showed decidedly anti-gay sympathies, the attitudes have been reversed in recent years; and today many gay men and women are active in the S.W.P. and their youth organization, the Young Socialists' Alliance (Y.S.A.). According to S.W.P. activist Joan Paltrineri, the American Communist Party can make no such claims.

I attended an S.W.P. public meeting on the subject of racism and the opposition to busing here in Boston. I had not been to one of these meetings in years, but the style was pretty much the same as I remembered. We were drilled for an hour-and-a-half about how the sympathies of our present leaders led them to practically allow, if not actually, condone racism.

Even though I found myself in agreement with most of what was being said, the effort being put forth seemed to be one of convincing (not education per se, but convincing) us that our leaders represent only their own best interests; and that the S.W.P. is the way, the only way, to salvation.

The S.W.P. is a big let-down for the more creative reformer because it comes on with little difference from any other dogmatic institution. It almost seems as if every statement must be in some way tied to a revolutionary concept, no matter how tangential the relationship. This style is basically true of almost everything that the S.W.P. turns out, including their newspaper, *The Militant*. The paper is no literary masterpiece as it is designed to be understood by the uneducated as well as the educated.

Before I attempt to balance this out by elaborating on the better side of the S.W.P., I am also obligated to give a rundown of some of the "troubles that gay and feminist move-

ments have had with Y.S.A. and S.W.P. members."

Most of the incidents to be discussed here took place about three years ago:

I talked to Gail King, former president of the Boston chapter of the Daughters of Bilitis. Gail has also been active in Boston area feminist groups such as Cell 16, Female Liberation, and the Mass. Women's Political Caucus. She worked with people from the Y.S.A. and the S.W.P. in all of the above-mentioned groups.

She outlined what she called the "standard tactics" used in S.W.P. bids to control organizations.

Ms. King said, "it usually began with the presence of a person or persons in the group who did not make clear their association with the S.W.P. . . they would report back everything that went on at our meetings and eventually come to our meetings with a 'plan of action' that was laid out at the S.W.P."

When I asked her whether this was an assumption or concrete information, she said that most of her information came from people who had "gone in" [to the S.W.P.] and "come back out again."

She was annoyed by what she considered constant deception and said that, "Honesty isn't a part of achieving their goals." She saw those goals as being, "Control of the structural part of the organization. If the people who do the typing and xeroxing and stuff like that don't like what you are doing or saying. . . why, you can be virtually crippled." One of the things that they just couldn't tolerate at all were the consciousness-raising groups. . . they were just too free-flowing."

Ms. King recalled one incident that occurred while she was working with Cell 16. She said that all of the S.W.P. members of Cell 16 held out against giving financial aid to two lesbians in trouble with the law unless these women would publicly announce their homosexuality. She was certain that

the resultant "political statement" caused both women to receive prison sentences that they might otherwise not have received.

When asked if she thought that the S.W.P. had just given up on the gay movement or had mended their ways, Gail said, "These people have a lot of money, muscle and power. Have you seen their headquarters in New York? It makes General Motors look like a commune. They're not going to waste their time on you if they don't get what they want after a certain amount of time."

I also talked to long-time gay activist Diana Rabenold, who painted a similar though somewhat less terrifying picture. Diana basically outlined the same "tactics": "We found out later that they were all assigned to certain groups. I'm sure that they were all interested in feminism. . . I have no doubt about that. But, we were of course really upset that they were reporting back to what was a male-dominated organization." [The "we" to which Ms Rabenold refers is in relation to members of Female Liberation, a Boston-based feminist organization which dissolved in February, 1974].

Diana and Gail both talked about feeling "used".

"We had to hit them over the head to get them to admit that they were caucusing before our meetings. They said it was just because they were friends; but they would all vote the same way." Diana hinted that she now feels rather open to the principles of Socialism, but still resented being "used" during her first movement involvement. "I didn't even know what S.W.P. was! I mean

I had to ask!"

Well, at any rate, plenty of gay people (women and men) are still involved in the S.W.P.; and they must like it. Clearly most of the people are rather young; and the skeptic can at least rationalize that good intentions may have produced bad results. It is difficult to assess the right and wrong of a situation when some of the people are searching for answers within themselves and others believe they have found what is "right" in a philosophy.

Everyone who has not done so should take a look at *The Militant*, which is on sale all around the city from street hawkers. The S.W.P. Boston Headquarters is in the phone book; and the newspaper, with a special insert describing the party platform, is on sale there. (If you don't have a quarter, you can get the insert free).

The S.W.P. takes, of course, strong stands on workers', women's, black people's, and gay rights; including, "the right of gay high school and college students to form their own organization." (This is something which Messrs. Sargent and Dukakis have not addressed themselves toward.

They also waste no time in addressing the fact (I believe it's documented) that arch-villain Howard Hughes, in a great. . . "bipartisan spirit" made over \$375,000 in secret illegal cash contributions to the '68 presidential campaigns of Nixon, Humphrey, and Robert Kennedy; [and all the other juicy tidbits that our liberals don't talk about]

Also, at the S.W.P. headquarters is the Pathfinder Bookstore with a whole host of really good Socialist books.

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# San Francisco / The Gay Refuge

by Chet Roaman

For a lot of gay people, San Francisco fills the promise of the refuge land. Compared to still too much of America, the city personifies social and political, not just sexual, freedom.

The gay immigrants continue to come and a major part of the city's continuing welcome reception is due to the action and demeanor of the assemblies formed here. Whatever the specific purpose of these organizations, they all eventually act to bridge the religious, economic, social, political—and ultimately sexual—fields between communities and among individuals. I want to draw a picture of them in large scale to let you know their extent and sketch their collective as well as individual importance.

The Council on Religion and the Homosexual is actively interested in breaking down straight/gay barriers, not exclusive to religious concerns. For example, they conduct periodic seminars introducing gay life styles and attitudes to community leaders. The less people, and how they act and think, seem alien, the less xenophobia. Then there's *Achvah*, the Newish Gay Union, presently celebrating the High Holy Days in the gay community; the Quaker Committee of Concern, who among other social and educational activities sponsor study group sessions and action groups. And so many other denominational groups

whose activities transcend purely religious orientations: *Dignity for Gay Catholics*, *Gay Meditation Group*, *Gay Methodist Caucus*, *Metropolitan Community Church* (both here and in San Jose), *Universalist Gay Caucus* are just a few.

Being gay still means being part of an ambiguous underground, almost demand-

pursuits. But the threat lurks—always. So many political and social homophile organizations have geared their attention to offsetting this sometimes very real paranoia. The most outstanding, the most active include the *Anti-Defamation Committee*, *Daughters of Bilitis*, *Golden Gate Business Association*, *Helping Hands Center*, *Gay*

more homogenous groups; vital, exciting heretofore unheard feelings of individual and group identities have surfaced in schools and colleges. The *Gay Students' Coalition* has been coordinating the efforts of student groups from such varied Bay Area institutions as CCSF, Lone Mountain College, UC Berkeley, Stanford and Hastings. San Francisco has its own newly formed *Lavender U* offering, besides the omnipresent assortment of raps and therapies, back-packing, motorcycle repair, and many craft classes.

There's *Join Hands*, an association for writing and visiting gay prisoners as well as help—housing, counselling, jobs—for ex-cons. There's *Lesbian Mothers' Union* handling the special problems—both legal and social—of women who wish to raise their children in atmospheres not presently within society's view of acceptability. There's the *Center for Special Problems*, a unique mental health clinic serving anyone in the city problemated with drugs (including alcohol), gender identity, human sexuality, suicide, or criminal justice. There's *Multi Media Resource Center* and its varied program of sexual enlightenment. There's... but you get the point, don't you?

[Reprinted from *Gay Bay*, San Francisco]



ing an underworld view of reality. Always, there's an element of possible illegality, potential discrimination in any gay congregation. California's sex laws still consider many homosexual—not to mention heterosexual—encounters criminal offenses. For the most part, these are not enforced by a police structure that has the right and the discretion to order the priorities of their

*Activists Alliance*, the *Mattachine Society*, *Operation Concern*, *Society for Individual Rights*, *Wednesday Forum*, *Whitman-Radcliffe Foundation*, *Women for Human Rights*. This long list, if nothing else, should indicate the concern and the alternatives available in the community.

Gay consciousness is extending from the purview of classic pressure areas to smaller,



## FILM SCENE

LANCELOT Du LAC: A film by Robert Bresson

Review By GARY JANE HOISINGTON

The age of chivalry as mapped in *LANCELOT Du LAC* is an episode of tragic ignorance, of men and women bewildered by the world; by God, responding to the cruelty of necessity with violent and misguided diligence: sort of everybody's storybook Middle Ages, with armored corpses littering the future sylvan fields of the British Empire, the innocent chinking of chain-mail, bleeding knights, dead horses, the Early Renaissance pounding at the door of civilization. Philosophers like Michel Foucault will testify that human thought (and, hence, human actions) takes dramatic turns at seminal points in history; it's a notion spread out here in 85 minutes of elaborate, lyric, soporific close-shots of knight's calves, horses's asses, an arch and pale and downtrodden Guinevere, and equally indecipherable Lancelot, a starchy Arthur and a plucky Gawain, all awash in a sort of claustrophobic syrup of the imagination.

The shortcomings of this film aside—enough to paraphrase the person who wrote that "a slice of life" has never been the subject of a Bresson film—*LANCELOT* is persistently interesting. The image is virtually equal to the sound; the orchestration of the film just propulsive enough to keep the viewer's attention shifting from the desperate isolation of one character to



that of another. That the actors speak in expressionless monotone shouldn't surprise anyone acquainted with *Pickpocket* or *Au Hasard*, *Balthazar*; it's probably unimportant that none of the actors register any great emotional range, that Lancelot and Guinevere look far too bored to get their lines out of their mouths, much less love each other—understatement is the key to this particular Eastmancolor Holy Grail, and Bresson would not be the great innovator that he is if his most hermetic film were marred by the gross display of behavior so often mistaken for acting. Instead, the immediacy of Pasqualino de Santis's camera substitutes the necessary expressive range. The hero of *LANCELOT* is the camera: the photography is hypnotic.

The repetition of an action (the mounting of the knights' horses, the hoisting of varicolored tournament flags) acts as a method of distinguishing the shots. The film provides its own analysis, its corruption into single bold strokes. It can be criticized on that level, and easily—the gestures are too stylized, the actors too preciously frozen. But it's the very sense of crystallization the close-shot provides that makes *LANCELOT* work. The two or three medium shots jar the movement, threaten to free the viewer from the visual tyranny established at the outset. The possibility of the image "opening up" to reveal some panoramic overview is, by the time the first medium shot appears, a repulsive one. The camera returns to its format of intimate cross-cutting.

*Lancelot* is a beautiful act of sabotage. Except for a sprinkling of predictable reaction shots, almost every image thwarts a conditioned expectation of the moviegoer—waist shots, long passages where mere contours of the image emerge from darkness, to be shattered the next minute by a scene of daylight bleached to near-colorlessness. I'm sure that in a few years some of the experimentation that seems to trouble the surface of *LANCELOT* will, like the jump-cuts in *Breathless*, appear natural, even bland. *LANCELOT* is an unprecedented film, even for Bresson. Like most unprecedented works of art, this one will not suit everyone's taste. Like every

great work of art, it doesn't pretend to.

*LANCELOT Du LAC* is one of a series of films being presented as a part of the *Boston Film Festival* at the Orson Welles Cinema in Cambridge.

**THE GAY GUY'S GUIDE**



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By Ian Johnson

GCN has received numerous comments, from gays and straights, dealing with the *Marcus Welby*, "The Outrage" cancellation. The majority of responses have been favorable; many offered copies of their own letters to ABC expressing their indignation. On the other hand, a number of responses were critical; such as: "What's the big deal?" — "The show wasn't that bad." — "There are gay child molesters." — "We have no right to force censorship on ABC." This has been amazing, especially when letters are from gay people themselves.

GCN, I feel, must take some of the blame for the confusion. This stems from falsely assuming that everyone would automatically understand the subtleties involved; and thus, not seeing the need to explain the philosophy behind the protest. (See this week's Editorial for an analysis of this situation.)

As a person who strongly believed in the protest actions, I would like to explain why this action was important, or more relevant at this late date, to respond to some of the criticism.

Criticisms of, "What's the big deal," and; "It wasn't that bad," are the easiest to respond to, yet the most emotionally infuriating.

Once again our northern neighbor, William Loeb, has come through to clearly show us the extreme, yet otherwise typical, reaction to such media manipulation of gay people. The rape of a high-school boy by his male teacher is, in Loeb's view, "the perfect answer to those people who say that homosexuals are just innocent people trying to 'do their own thing'." "This shows the terrible consequences of allowing such individuals to be in contact with young people." He later cites "The Outrage" as a "gripping and realistic picture which should make a lasting impression on you." Contrast this to the ABC claim that the show deals with child molestation, *not* homosexuality, and that no one would see

it as a homosexual act.

I am not particularly concerned with Loeb's power over his readers, since most are used to his harangues, and am even less interested in Loeb's views on *anything*. What does concern me is the effect the show had on its millions of viewers. Recent studies on the power of mass media, especially television, to form society's attitudes and values are terrifying (particularly when one realizes that most of it is done obliviously by a few TV executives and their advertisers). The study showed that these people did not even realize that the program subtly, yet immensely, affected the viewer in this way, much less *how* it affected them.

The question has been raised, "Well, there are homosexual child molesters, so why can't it be shown?" Loeb's article (above) should speak for itself. Available statistics have consistently shown that from 85% to 95% of all rape cases have been attacks by men on women or young girls. Cases of male rape of other males, is well below 10% (primarily in prisons), while rape by females is almost non-existent. While shows like the recent NBC airing of "Born Innocent", showing the rape of a young girl by other women in a detention center — with a broom, no less — which NBC plans to re-run, have (like Welby) some slight "authenticity", the problem arises in the viewer reaction.

Since media, especially TV, has *chosen* to consistently ignore the fact that gay people exist, such portrayals must become powerful stereotypes. The typical viewer, who doesn't think that they know any homosexuals, sees this as *the* homosexual. How can you expect any reaction other than, "Gays can't possibly be allowed 'rights', much less be teachers!"

Historically, TV has only used homosexuality as comic relief, or as a vague inference when necessary to create the ultimate depravity. Even in these cases, it is never really mentioned, just alluded to and unspeakable.

Lately, things have changed drastically. Now these previously taboo subjects proliferate; gays as villainous, sick people who kill and rape. The notable exception is the much touted, "That Certain Summer", which dealt with a gay father and son's agony over the son's realization that his father was a homosexual. While dealt with sensitively, the gay person was a character to *pity*. This is certainly an improvement; but are we willing to settle for pity?

Why the change? Why is homosexuality suddenly appearing on TV when it was taboo only a few years ago? Evelyn Kaye, a writer on broadcasting and television, as well as one of the founders of Action for Children's Television, explained this in a recent article in the *Boston Globe*. Her article, "TV Permissiveness or Graphic Truth?", in the October 13 issue, unwittingly shows some alarming insights into the TV mentality:

"Commercial TV is far too advertiser-conscious to want to scandalize a large portion of its mass market. Yet it knows that part of the most attractive segment of that market, the 18 to 49 group, is more open-minded about some issues than other segments," writes Kaye.

Actually using "Born Innocent" and "The Outrage", along with "Maude's" recent abortion, as examples of this new "creative programming," Kaye attempts to show this new programming as progressive and thought-provoking. The attempt is indeed thinly-veiled, as Kaye herself admits:

"Ironically [?!] it's television's concern with selling to its audience that is part of the reason for this change. In an excellent news special on prime time programs, ABC news filmed a network executive promising his affiliate station managers to deliver the best audience, the 18-49-year-old market. That market is the one most advertisers want to reach, since it is the bulk of the consumer public."

In her most telling statement, Kaye shows the primary motivation and the

imminent danger:

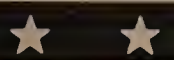
"The problem for 'Born Innocent' was that it treated a previously boring subject dramatically and effectively in visual terms. It presented an issue in a way that moved people. When were you last moved by a gunshot wound? When were you last worried about a TV car crash? When did a dead body last disturb you on a TV series?"

There it is! — Dead bodies and gunshot wounds no longer sell "Sippy Dog Food", so now TV will bring us perversion!

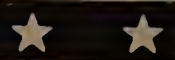
Sex has always sold dog food and silk stockings, but perversion is much better. Healthy homosexuals? They certainly wouldn't sell, even if there happened to be any. It's as simple as that. The validity is in that it disturbs, moves, and worries you. As in the case of Loeb and the Manchester Union Leader, *how* it moves or affects someone is immaterial; and is certainly not the problem of the TV network.

This brings us directly to the last major criticism of the "Welby/Born Innocent/ Policewoman" campaigns, censorship. This issue is more confusing; and I was at first taken aback by it, since I personally abhor censorship. At first, it seems inconsistent with the rest of our ideals; but then it becomes clear — such logic is similar to the, "freedom to send your kids to any school, busing/racism argument."

Intrinsic in the abhorrence of censorship is the freedom of all views to be heard, the state or any other group having no right to suppress the views of others. If, in the case at hand, censorship already exists by the TV executives' powerful censorship of content (either no gays exist or they are used to sell Sippy Dog Food), then any efforts we may undertake to prohibit this can only be termed the fighting of already-existing censorship. There *is* no freedom of views on television (which is much more monopolistic than the printed media, or



## MANCHESTER N.H. UNION LEADER



**"There is nothing so powerful as the truth." — Daniel Webster**

### See Marcus Welby on T. V. Tonight

#### An Editorial

The American Broadcasting Company and its president, Elton H. Rule, deserve great praise for resisting pressure to ban tonight's episode in the Marcus Welby, M. D. series.

*Every young boy, and as a matter of fact every young girl, in upper grade school or high school and all parents should see Marcus Welby tonight with its discussion of a very unpleasant subject — but nevertheless one of which every young person should be warned.*

This particular Welby episode deals with a sexual assault on a young high school boy by a high school teacher. It presents the perfect answer to those people who say that homosexuals are just innocent people trying

to "do their thing."

*This shows the terrible consequences of allowing such individuals to be in contact with young people.*

IF THE SCRIPT HAS NOT BEEN ALTERED FROM THE ORIGINAL, WHICH THIS PUBLISHER HAD AN OPPORTUNITY TO READ, YOU CAN EXPECT TO VIEW A GRIPPING AND REALISTIC PICTURE WHICH SHOULD MAKE A LASTING IMPRESSION ON YOU.

ABC and President Rule were under great pressure from homosexual organizations and permissive "liberals" from all over the country to cancel this particular episode. With the exception of the Philadelphia, Boston and Lafayette, Louisiana stations of ABC, this newspaper is not aware of any others who have can-

celled.

It is a shocking and disgusting fact that these TV stations decided that they knew what was best for their viewers to see, rather than allowing the viewers to make their own judgments.

WE PRAISE MANCHESTER'S CHANNEL 9 FOR SHOWING THIS FILM AND FOR REFUSING TO BOW TO PRESSURE.

ABC HAS PROVIDED A REAL SERVICE TO THE NATION IN PRESENTING THIS FILM. IT MAY VERY WELL SAVE SOME YOUNG PERSON'S LIFE.

William Loeb, Publisher

[Reprinted from *Manchester Union Leader*, Tues., Oct. 8, 1974]



## TV permissiveness or graphic truth?

By Evelyn Kaye  
Special to the Globe

When broadcasters talk of "permissiveness" on TV, viewers imagine nightly presentations of "Deep Throat" or newscasts generously sprinkled with four-letter words. But what broadcasters mean is a long way from that.

Commercial TV is far too advertiser conscious to want to scandalize a large portion of its mass market. Yet it knows that part of the most attractive segment of that market, the 18-to-49 group, is more open-minded about some issues than other segments. So while you can still find cops chasing robbers, cars screeching around corners and people of different races mouthing cliches in predictable situations most evenings in prime time TV, there are a few strands of change.

On the first Tuesday of the new season in September, NBC World Premiere Movie aired a compelling, if uneven, film about life in a girls' detention center, entitled "Born Innocent." The two-hour show ran from 8 p.m. here (from 7 p.m. cen-

tral time) and showed many of the realities of young women herded together, including a scene of the heroine's rape by fellow inmates using a broom handle.

Local stations and the network received phone calls and letters protesting the show. An NBC spokesman noted that protests outnumbered praise five-to-one criticizing the show's content and the early hour it was aired. Praise for the film came mainly from executives and administrators of halfway houses and detention centers, and from parents whose children had run away.

The president of the National Council on Crime and Delinquency, Milton G. Rector, wrote that "the film could actually have been tougher. The fact is most juvenile court judges don't have detention centers — bad as they are — for all kids. So children as young as six go into locked jails where they face isolation (for safety's sake) or possible attack."

The early evening hour when the show was aired caused some

criticism, since many children were up watching. But right now many adult series, which were originally aired in the evenings ("The FBI," "Wild, Wild West," "Mod Squad") are syndicated and rerun in the late afternoon when many young children have access to the set.

Despite the criticism, NBC plans to rerun the series later in the season, probably at a later hour. The warning which prefaced the show, pointing out that "realistic and forthright" material was included, will be repeated at each break in the program.

"Permissiveness" is really not what's happening. It's a new approach to creative programming that's allowing producers, writers and actors to deal with more than superficial topics.

When a network gives two hours of its first week in prime time to a movie about a serious issue such as detention centers, and reaches its mass audience, broadcasting is doing what it was mandated to do in the first place.



LINDA BLAIR  
... star of 'Born Innocent'

even radio, where the individual has some say over content). GCN was started as an alternative newspaper, but a gay TV station?

To claim that we are censoring ABC, and thus misusing our power, is an illusion and groundless. That is what ABC and Loeb would like you to believe. (It is ironic that Loeb stoops to the "it's your right to see it" rhetoric — especially when he is notorious for not even mentioning the names of New Hampshire political can-

didates because he disagrees with them.) This rhetoric is useful for the Loeb; in fact, to be successful they must be accomplished in it, for it gives them power. Whether it is Loeb, ABC, or the Boston School Committee, it brings them power to sell their product or get elected.

Finally, I must add that the most depressing attitude in the gay community is the sentiment that minimizes the problem, accepts defeat — or the absolute worst, *believes the lies themselves.*

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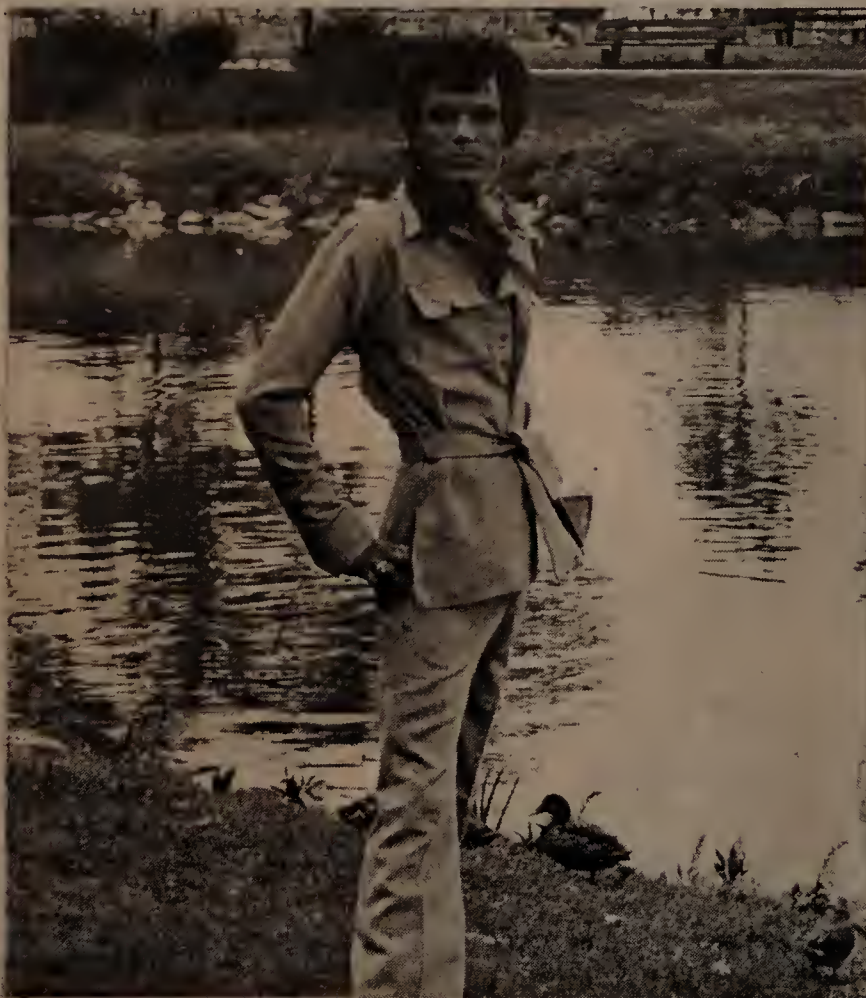


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where many fear to tread . . .

# LEATHERSEX!

by Allan Stewart

LEATHERSEX! Nearly everyone's fastidiously repulsed by it, but very few are at all willing to admit it. Try suggesting it to your next mate and see his reaction. [Of course, that might be your reaction, too, if someone suggested it to you?] The usual response is absolute horror and disbelief: "You're into THAT, are you? You don't look like you're into S&M!" It's hard to respond to that reaction, because that person isn't willing to admit his interest.

The other, typical reaction is easier to understand: "I don't dig it, but I don't know anything about it. The idea is fascinating, but I've always been afraid of trying S&M. Anyway, you don't LOOK like you're into S&M!" At least, he is willing to admit his interest in his fears. Maybe he is really interested, maybe he isn't, but at least he's willing to talk about it. And that's something more people should do! The incredible number of misconceptions people have about Leathersex can be erased only by open communication.

Leathersex [or S&M, or B&D, or "rough sex," or whatever you want to call it] has been around since antiquity, in one form or another. But as modern gays have become more "liberated," attempts have been made to push leatherpeople into a dark corner and pretend they don't exist, as if they were retarded stepchildren who couldn't even be talked up, never mind being taken out into

public.

Yet no one really knows what someone who is into Leathersex really looks like. Saying someone doesn't look like he's into S&M is something like saying, "You don't look gay." It also avoids the issue, and is simply a weak defense mechanism against seeing [or accepting] something you don't want to see or accept. Whether someone looks like he's into Leathersex isn't important. Leathersex is more a state of mind than a surface image.

At this point, someone is going to say, "Forget it! Everyone knows ALL Leatherpeople wear balck leather jackets and boots, ride a 'chopper' motorcycle with a beer in one hand and a whip in the other, and look so mean and tough and ugly nobody would ever go to bed with them. So they capture unwilling victims and torture them into having sex."

Sure they do. That's so ridiculous it shouldn't even have to be mentioned, but it's what a lot of gays believe. Too many people, even gays who should know better, accept the stereotyped image of "fluffy faggots" and put down anyone who doesn't seem to fit the role. But there are many truly masculine guys who don't fit the "fem" gay stereotype and don't even want to. Also rejecting that image are the leather fetishists [a whole trip in itself and NOT to be confused with S&M] and a few others who may be trying to compensate for some-

thing or other by being "super-butch."

To help sort out some misconceptions, let's define some terms. "S&M" is sadomasochism. "B&D" is bondage and discipline, technically a sub-group in S&M, though the terms are usually interchangeable. "Leather" is a generic term [and sometimes an euphemism] for S&M, B&D, the wearing of leather garments for their own sake or its masculine image, and for an indefinable butch-masculine attitude which may or may not be real.

When someone is called an "S," it means he is a Dadist, not a slave. Likewise, an "M" is a Masochist, not a master. Rarely, very rarely, is anyone exclusively "S" or "M". More often than not, the roles may evolve and change, even switch, during a "scene" or in a relationship. In an on-going relationship, as in any gay pairing, one person may tend to be the dominant partner, but that may change in varied situations.

"Sadism" is sexual pleasure from giving pain and is named for Donatien Alphonse Francois, Comte de Sade, better known as "Le Marquis de Sade." Since he spent most of his adult life in jails or asylums, more for being a nobleman in an age of peasants than for his sexual proclivity, his books are largely wishful thinking. "Masochism," the other side of the S&M coin, is named after an otherwise obscure Austrian novelist, Leopold von Sacher-Masoch, whose Victorian-



era books extolled the pleasures of receiving pain. Neither of them were very good writers, and their translators haven't helped in making them so in English, either.

"Leather fetishism," usually [but mostly incorrectly] associated with S&M, is the wearing of leather garments generally, but especially in sexual encounters. It's really the reverse expression of transvestism, with the leather fetishist being overly concerned with masculinity as opposed to the transvestite's concern with a feminine image. While wearing of some leather is SOMETIMES a visual clue to an interest in S&M, it shouldn't be assumed to be such. More often than not, the S&M "aficionado" won't wear leather garments except under very special circumstances, or in a situation where leather would be considered normal.

Most gay people associate S&M with dungeons, torture, and pain as well as the inevitable confusion with leather jackets, motorcycles, and Hell's Angels. They object to the exploitation of the "M" for the sexual pleasure of the "S," and to the apparent impersonality of the encounter. Outsiders complain that the "paraphernalia" associated with S&M lessens the sharing, tenderness, and love which, hopefully, should be part of sexual relationships.

First, let's make it very clear that the "M" is in the submissive position because he WANTS, even needs, to be there, not because he has been forced. In fact, a competent "M" may very well control the scene, because the "S" knows the "M" must be satisfied, too. By his response or lack of response, the "M" in effect "forces" the "S" to do the things he wants which meet his needs. Without either one relinquishing his role, both the "M" and the "S" will achieve great satisfaction.

The key to a successful Leathersex scene is empathy. More gays should be as concerned about their partner's fulfillment as are most leatherpeople. This lack of empathy, and corresponding concern with personal

(continued on next page)



# LEATHERSEX!

Continued from Page 10 .

ego, is one of the things which disturb leatherpeople most when they make it with ordinary gay people. Because of the implied, if not explicit, danger which is an integral part of Leathersex, a closeness and sharing is achieved that ordinary, everyday sexual activities can't possibly match. Certainly it

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can be "rough," but there's great tenderness and love in that roughness!

People like to believe in their prejudices, and certainly one article such as this isn't going to change too many people's minds about Leathersex. But the eternal fascination of Leathersex should be a clue, at least, that there is more to it than the "fluffs" would have you believe. And the deep, incredible peace and contentment at the end of a good scene is more than enough reward for all the put-downs by people whose fears have made them envious, and whose hang-ups about their own egos have prevented them from exploring this open, lovely world.

But it's just a game, then? In some ways, of course, but Leathersex games are of necessity honest games, not the deceitful ego trips of the typical bar. There's a reality which permeates the games, and so the reward, too, has a reality which far surpasses any reality to be derived from the silly games most people play.

Many people reading this won't believe it, and they'll have good questions. Others, admitting their interest and fascination, may have equally good questions about Leathersex practices and the mores of the surprisingly prevalent sub-culture of the gay community. Some people may raise various objections. Hopefully, you'll express those questions and objections. If there's enough response and apparent interest, this first article could lead to more articles about the dimly understood but fascinating world of Leathersex.







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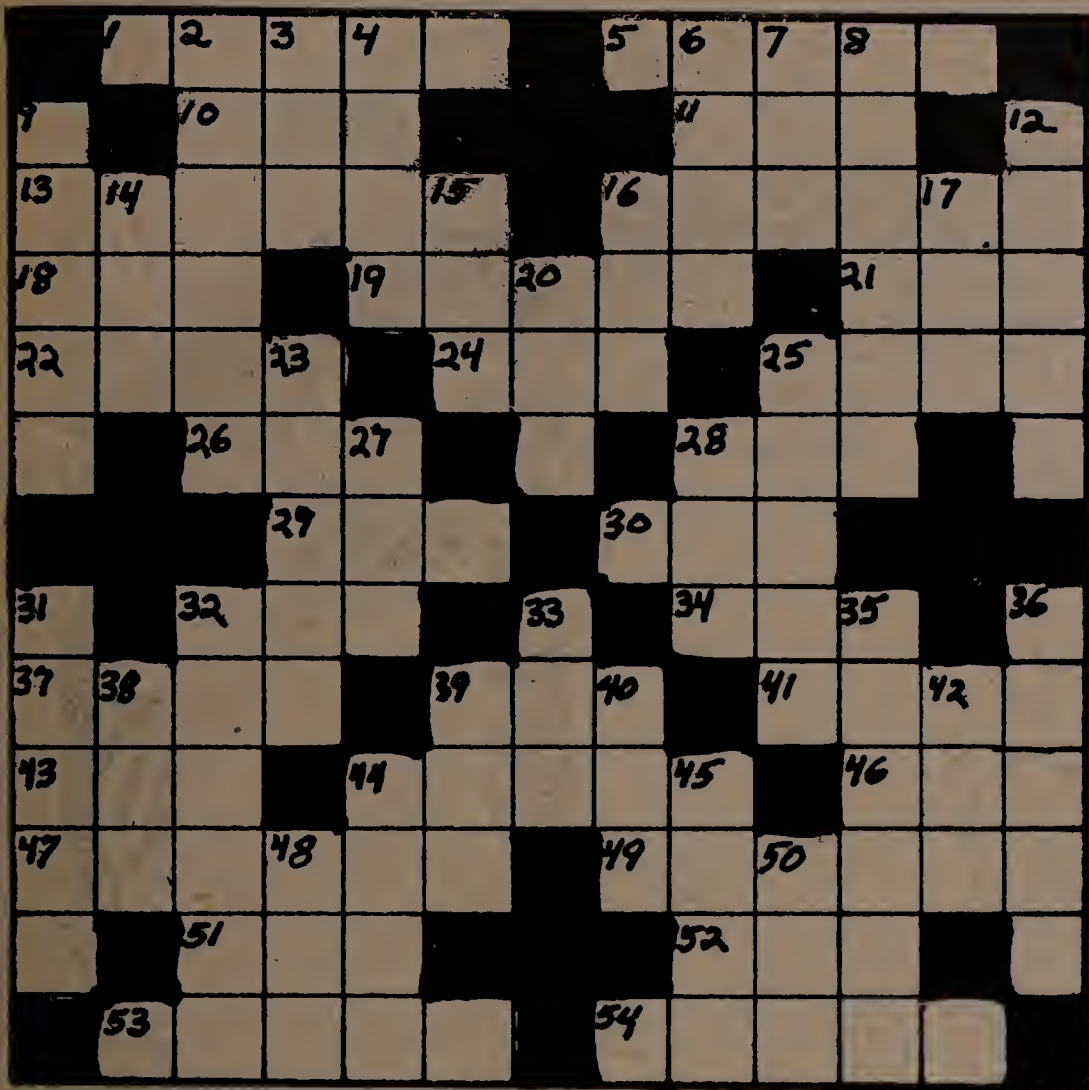


happy  
HALLOWEEN



# GCN CROSSWORD PUZZLE

by Marc O'Connor



## ACROSS

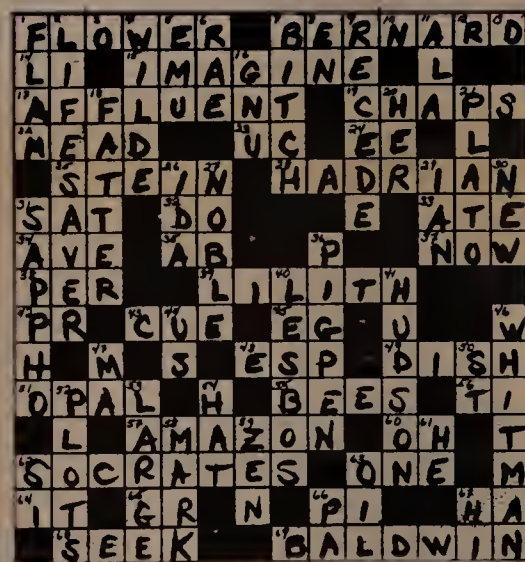
1. Our lavender mascot (Colloq.).
5. To cut or clip.
10. Respectful fear.
11. Aged.
13. Erotic weapons.
16. Cathartic salts (Pl.).
18. Place for flowers.
19. Egyptian peninsula (?).
21. National Education Assoc. (abbr.).
22. To praise.
24. An eccentric (Colloq.).
25. Chiffon or Pussycat.
26. To tap lightly.
28. Kind of relief.
29. To contend.
30. Lesbian organization (abbr.).
32. Drink slowly.
34. Kind of sandwich.
37. African country.
39. Gay organization in Boston (abbr.).
41. 17th into Union.
43. Familiar tombstone initials.
44. Dickensian villain.
46. To do so is only human.
47. Some berths.
49. Eastern chapeau.
51. To hurry (Colloq.).
52. Prefix meaning "through" or opposed.
53. Printer's equipment (Pl.).
54. South American peasants.

## DOWN

2. Fallen on bad times (Colloq.).
3. \_\_\_\_\_ Jima, WW2 battle site.
4. Information.
6. American Indian tribe.
7. Elevated railways (abbr.).
8. Masculine ideal.
9. Expensive fur.
12. Nipponese city.
14. Mother of Zeus.
15. One of the seven deadly.
16. To erode.
17. Males.
20. One of the holy sisterhood.
23. Famous male-nude sculpture.
25. \_\_\_\_\_ Casals, cellist.
27. Pourboire.
28. Man's nickname, a hairstyle.
31. To scour thoroughly.
32. Lesbian poet of antiquity.
33. Vessel for cider.
35. Resident of ancient Egypt.
36. "Got the hots!" (Colloq.).
38. Leg joint.
39. Possesses.
40. Vampire, e.g.
42. Irish radical group.
44. To worry.
45. Artist's subject.
48. One (Germ.).
50. \_\_\_\_\_ de Janiero.

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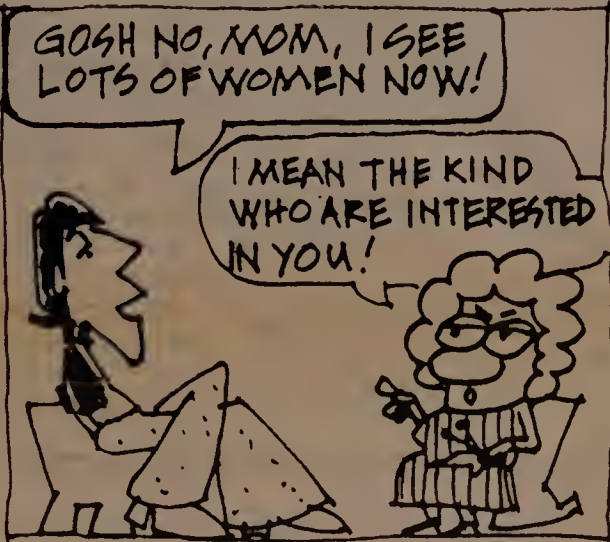
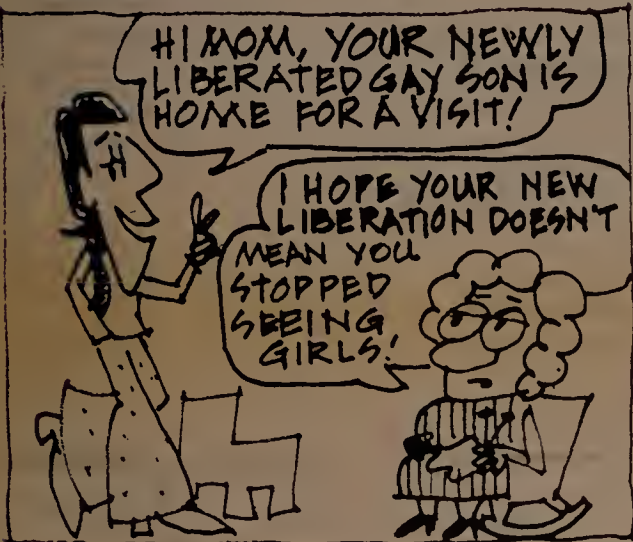
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National Organization for Women 267-6160  
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Project Place 267-9150  
Fr. Paul Shanley 267-0764  
Unitarian Gay Caucus 282-4977  
Waltham-Watertown Gays, Box 7100 c/o GCN  
Women's Community Health Center Cambridge 547-2302  
Tufts Gay Community, c/o HUB 536-6197  
EASTERN MASSACHUSETTS (AC 617)  
Dignity/Merrimack Valley  
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Homophile Union of Massachusetts P.O. Box F5, Leominster  
MCC Study Group of Worcester P.O. Box 273, Rutland, Mass. 01543  
Provincetown 24-Hour Drop-In Center 487-0387  
Provincetown Homophile Assistance League, Box 674, Provincetown 02657  
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SMU Gay Alliance, SMU Campus Center, N. Dartmouth 02747  
Worcester Gay Union 752-8330  
WESTERN MASS. (area code 413)  
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Everywoman's Center (Amherst) 545-0883  
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Hampshire College Gay Friends 542-4889  
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Gay Women's Caucus (Amherst) 545-3438

Springfield Gay Alliance 583-3904  
Southwest Women's Center 545-0626  
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Valley Women's Center (Northampton) 586-2011  
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Dignity/Providence, Box 2231, Pawtucket 02861  
Gay Women of Providence 942-2094  
Homophile Community Health Service (Providence) 274-4737  
MCC Providence & Coffee House 831-3773  
Kingston Gay Liberation 792-5817

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Gay Students Org., Box 501, Goddard College, Plainfield 05667  
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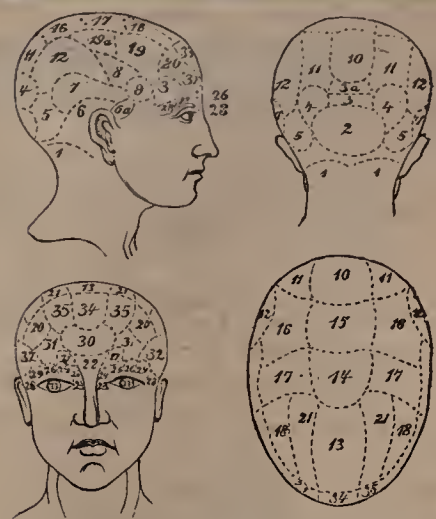
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Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011  
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Gay Support and Action, 183 Main St., Bangor 04401  
Hancock County Gays, P.O. Box 275, Ellsworth 04605  
Lambda, 7 Nancy Rd., Brunswick 04011  
Maine Gay Task Force  
Box 4542, Portland 04144  
The Bridge, Box 901, Roberts Union, Colby College, Waterville 04901  
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Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667  
Gay Liberation Front, c/o Charlie Hamor, General Delivery, Calais 04619  
Lewiston Gay Rights Organization, 147 Park St., Lewiston 04240



# COMING... Oct 24 thru Nov 6



Phrenology.

1, Amativeness; 2, Philoprogenitiveness; 3, Concentrativeness; 3a, Inhabitiveness; 4, Adhesiveness; 5, Combativeness; 6, Destructiveness; 6a, Alimentiveness; 7, Secretiveness; 8, Acquisitiveness; 9, Constructiveness; 10, Self-esteem; 11, Love of approbation; 12, Cautiousness; 13, Benevolence; 14, Veneration; 15, Firmness; 16, Conscientiousness; 17, Hope; 18, Wonder; 19, Ideality; 19a, (No. determined); 20, Wit; 21, Imitation; 22, Individuality; 23, Form; 24, Size; 25, Weight; 26, Coloring; 27, Locality; 28, Number; 29, Order; 30, Eventuality; 31, Time; 32, Tune; 33, Language; 34, Comparison; 35, Causality.

The Homophile Union of Montachusett will be sponsoring their first annual Halloween Dance (B.Y.O.B.) tonight at the Heritage Gardens Recreation Hall in Leominster, Mass., from 8 pm to 1 am. Costumes may be worn, but are not required. Prizes will be awarded for: the Funniest; Most Original; and the best Drag costume. To get there: From Rt. 2, take the Whalom exit (Rt. 13) and go 3 miles, dance on left side. From Rt. 2A, take the Rt. 13 exit and go 3 miles, dance will appear on the right. Donation will be \$1.50 at the door, or from any H.U.M. member.

A Couples' Pot Luck Supper will be held tonight at 7 pm at the Old West Church, 131 Cambridge St., Boston. Slides of a gay tour to some South American islands will follow. The event is sponsored by MCC/Boston and is for all gay couples. Bring a hot dish, salad, or dessert to share.



## 1 fri

The Tufts Gay Community will hold a dance tonight beginning at 9 pm in Curtis Hall, on Boston Ave. in Medford, Mass. A donation of \$1.25 will be asked at the door. Free beer will be provided. This is the first important undertaking for this fledgling group, and they need your support.

## 3 sun

Gay Speakers' Bureau of Boston will hold a training session for prospective speakers today at 7:30 pm in Cambridge. This will be the last training session in 1974 for new speakers. It will involve discussion, role playing, and fact finding. Contact GSB at (617) 547-1451 for location and details.

## 5 tues

For those of you who would vote except you're a little absent minded—today's the day to get out to those polls and do it!

## 27 sun

Boston University Gays (formerly Boston University Homophile League) is sponsoring a Halloween Dance tonight at 9 pm in the George Sherman Union, 775 Commonwealth Avenue in Boston. There will be a full bar and D.J. music along with prizes to the best costumed. Admission will be \$1.00 at the door. All are welcome.

Dignity/Boston will hold its regular monthly Liturgy tonight, but the time is changed to 6 pm so that a Halloween Costume Party can be enjoyed afterwards at 8 pm. There will be food and games and costumes are a must!

## 6 wed

The Charlestown, Mass. Gay Group will hold its monthly meeting today. Contact Ian at (617) 241-8375 for time and other details.



Please submit calendar items to Calendar Editor, GCN, noon on Thursday prior to the date of publication.

## everyweek

### WEDNESDAYS

12 noon-8 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.

2:00 pm—SMU Gay Alliance gay/straight rap, group one, Rm. 108

7:00 pm—SMU Gay Alliance Men's Rap, 2nd floor, campus center

7:10 pm—MCC Health Center, 75 Empire St., Providence

7:30 pm—SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.

7:30 pm—Waltham-Watertown Gays, meet and sup., Box 7100 c/o GCN (2nd and 4th Weds.)

7:30 pm—DCB Lesbian Mothers Rap, 419 Boylston St., Rm. 323

10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

### THURSDAYS

6:15 pm—WBCN's "Rhinoceous" radio show, 104.1, Boston

7:00 pm—Gay Support and Action Group, Bangor, Maine

7:30 pm—Pioneer Valley Gay Union, Lord Jeffrey's Hair Salon, Amherst Inn, Amherst

7:30 pm—MCC Ecumenical Choir practice, Old West Church, 131 Cambridge St., Boston

7:30 pm—Gay Women's Caucus and Rap, UMass/Amherst, Campus Center

7:30 pm—Gay Support and Action of Bangor meeting at 23 Franklin St., Bangor

8 pm—Gay United Fund, Charles Street Meetinghouse, 70 Charles St., Boston

8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323

8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge

8:30 pm—Harvard-Radcliffe Gay Group, Phillips Brooks House, Harvard Yard, Cambridge

9:00 pm—Gay Way Radio, WBUR 90.9 FM

12M-3 am—MCC Providence Coffee House

Evenings—Gay Rights Organization, Portland Maine

### FRIDAYS

11:00 am—SMU Gay Alliance lesbian rap, Gay Alliance office

12:30 pm—UMass/Boston Gay Group, Columbia Point, College II, room 620

7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union

8:30 pm—B'nai Haskalah, Old West Church, Boston

1 am-5 am—MCC Providence Coffee House

### SATURDAYS

1:00 pm—Boston Gay Youth, 536-6197

2:00 pm—Boston Gay Youth, open rap & meeting, 419 Boylston St., Rm. 509

3:00 pm—Worcester Gay Union Radio, WCUW 91.3 FM

8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, Maine

1 am-5 am—MCC Providence Coffee House

### SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM

1:00 pm—DOB softball, Magazine Beach, Cambridge

2-4 pm—Gay Women of Providence rap, etc. 942-2094

2:30 pm—Gay A's' Alcoholics rap, Old West Church, 131 Cambridge St., Boston

4:00 pm—MIT SHL meeting, Rm. 1-132 (first & third Sundays)

5:30 pm—Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston

6:30 pm—MCC Boston hymn-sing, worship and fellowship, Old West Church, Boston

7:00 pm—MCC Providence services, 75 Empire St., Providence. 831-3733

7:30 pm—MCC Hartford, St. Paul's United Methodist Church, 1 Amity St.

8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31

12M-3 am—MCC Providence Coffee House

### MONDAYS

10:00 am—Gay News, WCAS, 740 AM

5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge, Mass.

7:00-10:00 pm—Bisexual Phone Line, 266-5347

7:10 pm—MCC Health Center, 75 Empire St., Providence

### TUESDAYS

7:00 pm—Gays and Alcoholism discussion at Old West Church, 131 Cambridge St., Boston (1st and 3rd Tuesdays)

7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge

7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323

7:30 pm—Transvestite Rap, 419 Boylston St., Rm. 415 (first and third Tuesdays)

7:30 pm—MCC prayer group, 75 Empire St., Providence, 831-3773. Rap session follows

8:00 pm—Gay Defense League, Charles Street Meetinghouse, 70 Charles St., Boston

## Quick Gay Guide...see page 15